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[ONE PENNY

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## NOTES OF THE WEEK.

THE articles on "Is Evil Necessary?" are again, to our great regret, crowded out by an evil which may at the moment be necessary, but is none the less greatly to be regretted. The Liverpool article on "Practical Remedies for Unemployment" must also wait until next week. It must be distinctly understood that the correspondence on the National Conference Committee incident will be closed next week, and that only letters which have the strongest claim to be inserted can be admitted even then.

THE final "Crow's Nest" articles by the Rev. E. W. Lummis, telling of his farewell and the close of his pastorate at Fuldera, at Easter, we were obliged naturally to publish seriatim, from week to week, so that long before the last had appeared, telling of the journey home, he was here in our midst, as his speech at the Bolton Conference bore witness. Since then he has been preaching regularly at Cambridge, where he is taking charge of the services at the Assembly Hall in Downing-street, for the whole of the present term. The attendance, both morning and evening, has been distinctly encouraging, that at the evening service (which is a new departure) showing clearly that there is a demand for such a gathering both morning and evening.

MANY applications, we hear, are coming in from those who wish to take part in the Summer Session for Sunday school teachers, to be held at Park Hall, Hayfield, Derbyshire, June 12 to 19. The accommodation is limited to 66 persons, 54 in the Hall and

12 in the Camp, the charges being 25s. and 22s. 6d. respectively for the week. Non-residents may also take part in the session, on conditions stated in the Rev. W. Holmshaw's circular (The Parsonage, Blackley, Manchester). Principal Gordon, Mrs. Crompton, Rev. J. J. Wright, Rev. J. H. Weatherall, Dr. Mellone, Dr. McLachlan, are among those taking part in the teaching work of the session.

THE address from the chair of the Congregational Union delivered by the Rev. J. D. Jones, of Bournemouth, is published verbatim in last week's *British Congregationalist*, and touches on many points of vital interest not only to Congregationalists, but to Free Churchmen generally. The subject, "Catholic Independency," was one which, the chairman said, could not be dismissed as of academic interest merely. The relationships between the various churches of Christ were of vital importance for the future of religion. No one who seriously cared for that future could think of those relationships without sorrow and shame. "Our divisions are our weakness; our separations, with the aloofness and suspicion and animosity they have engendered, are the scandal of our faith." In many parts of the English-speaking world there was a tendency towards union, but in England divisions were more inveterate. The gulf between Free Churchmen and the Established Church yawned almost as deep and wide as ever. But there could be no re-union on a basis which required their acceptance of the sacerdotal idea of the ministry. At the same time, when Churchmen charged them with a lack of churchmanship there was perhaps some justification for it. Congregationalists had an exalted theory of the Church, but they did not carry it into practice. They emphasised—it was a natural consequence of their revolt—the rights of the Church instead of (what should be primary) the character of the Church. Autonomy was not the first thing: spirituality was the first and essential thing. They made too much of numbers, of quantity rather than quality. It was possible for churches to lose in numbers and gain in strength. They could do with fewer members if they were a better sort.

PROCEEDING to justify the title of his subject, Mr. Jones said that independency would be narrow and impoverishing if it were not combined with Catholicity. For independency was not the whole truth. The complimentary and balancing truth was the truth of Catholicity. What was the test of Catholicity? It was not

ecclesiastical; neither was it credal. It was spiritual. He agreed with Ignatius—"Wherever Jesus may be, there is the Catholic Church." "In my Holy Catholic Church," said Mr. Jones, "there must be room for such men of Christian spirit and holy life as William Ellery Channing and James Martineau." Independency and Catholicity, so far from being mutually exclusive, were, he believed, two halves which made up the perfect whole. Mr. Jones concluded on a note far more challengeable than any other in his address. He did not agree with Sabatier's contention that Christianity is wholly a religion of the Spirit, as opposed to a religion of authority. They were bound to pay deference to the Church and its historic witness. He claimed that all through its history the Church had "witnessed to the unshared Divinity of Christ." He found the Catholic faith, not in the creeds, but in the experience of the saints. Out of their experience they spoke when they testified of Christ that He was the Son of God. He had been revealed as Son of God in them. Mr. Jones allowed that powerful schools had arisen which had sought from time to time to modify the Church's central faith. But, instead of recognising how profoundly these schools of thought had modified the Church's teaching (he might even have instanced the remarkable change the theology of Independents has undergone in the last two centuries), he said, "These schools have had their day and ceased to be, and the Church, in spite of them, has kept the deposit." But the Congregational Chairman's reverence for authority is less than he knows, for among his last words were, "There is no chance for a Catholicism that denies freedom. There is no chance for a Catholicism that puts the intellect in chains."

BUT the most significant feature of the Congregational meetings was the passing of the scheme, which begins a new era in Congregationalism, striking, as it does, a severe blow at that spurious independency which allows the indefinite multiplication of weak churches struggling in isolation to maintain a position which from the nature of the circumstances is impossible. A fund of £250,000 is to be raised, and ministers are to be supported on minimum stipends which, although modest enough—£100 or £120—will be far in advance of the miserable pittance which are now paid to many village pastors. With the administration of the fund will go, of course, a certain amount of central control, which, though beset with the inevitable tendency towards red tape, can hardly



fail to be vastly more economical and efficient than the present precarious and unorganised system. £34,000 has already been secured.

OF GEORGE MEREDITH, who passed away early on Tuesday morning, in his eighty-second year, Professor C. H. Herford wrote in the *Manchester Guardian* :—

"A chorus of voices, in every corner of the land, are repeating to-day that the last great man of letters of the Victorian age has passed away. We need not demur to the description. Yet hardly one of his departed comrades and compeers was less specifically 'Victorian' than Meredith. 'He's for the morning,' said Browning of his grand old Grammarian; and Meredith belongs assuredly to the future even more than to the past. He has been long in coming to his own; he has even yet not fully come to it; the best mind of England recognises him; but obstacles, not a little of his own creation, hinder his access to many brains and hearts which this influence would fertilise and quicken. The great series of the novels, with all their frequent defects of perverse and mannered speech, remain a 'criticism of life' in the highest and most vital sense of that abused phrase; pictures of English humanity, high and low, in which there are fantastical and even false notes not a few, but where the things for which the writer profoundly cares are seen with a radiant intensity of vision, and rendered with an impassioned power of hand, which places these scenes and episodes in a category altogether of their own."

It is the note of joy, says Professor Herford, which Meredith has rendered with unexampled power: "Be it the Joy of young Love, in the wonderful idyll of Richard and Lucy, or the Joy of Earth, which thrills and palpitates though all the intricate and manifold music of his verse. No doubt the Meredithian gospel of Earth contains many sayings hard in every sense for not a few serious minds. But its essence contains nothing that the sanest cannot assimilate and thrive upon. There is stoicism in it, too, as well as emotional expansion; Carlylean strenuousness of fibre without Carlyle's dourness and gloom. This Earth of Meredith's is built of rock but breaks out in flowers."

"His great call 'Accept' is the watch-word neither of a hopeless resignation nor of a humdrum 'Proverbial Wisdom,' but of a life philosophy weighty with experience, memory, and hope:

"Accept, she says; it is not hard  
In woods; but she in towns  
Repeats, accept; and have we wept  
And have we quailed with fears  
Or shrunk with horrors, sure reward  
We have, whom knowledge crowns;  
Who see in mould the rose unfold,  
The soul through blood and tears."

On Wednesday Dr. Charles W. Eliot, having completed forty years of service as President of Harvard University, quietly gave place to his successor, Professor Lowell. The official inauguration of the new President will take place in October.

## NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—The arrangements for our summer school for the study of social questions to be held at Manchester College, Oxford, from Monday, July 12, to Friday, July 16, are now completed. The names of the speakers and the titles of the subjects to be discussed have already been announced in your columns, and programmes of the services, lectures, addresses, and also of the other arrangements for river excursions, sight seeing, &c., will be issued in a few days. Would all who desire to become members of the school communicate direct with the local secretary, Mr. Bertram Lister, Manchester College, Oxford, enclosing registration fee of 2s. 6d. and stating at the same time whether they desire him to secure lodgings for them. Rooms can be secured at a charge of from about 4s. to 6s., but all applications for these must be in Mr. Lister's hands not later than Monday, June 28.

We are engaged in revising our list of lecturers who are prepared to speak on social topics at meetings of guilds, literary societies, social study circles, or other functions in connection with our churches and schools. There is probably no religious community which has a larger proportion of its members engaged in useful public work, and we are anxious that as many of these as possible should give us the benefit of their knowledge and experience in so far as it bears on matters coming within the scope of our union. As the choice of subjects is limitless, the following are only mentioned by way of suggestion, and may be added to indefinitely:—education (*e.g.*, trade, technical, continuation, vacation schools, care committees, &c.), temperance, public health, land and housing reform (*e.g.*, garden cities), labour conditions (dangerous trades, hours of labour, half time system), infant mortality, industrial betterment, poor law administration and reform, care of the feeble-minded; prison reform (*e.g.*, Borstal system), unemployment, co-operation, guilds of help, theories of social reconstruction and advance, &c. Many of these topics are dealt with directly or incidentally in the reports of the Poor Law Commission, and we hope to have a large number of lecturers prepared to deal with the reports either generally or in sections. Would members of our churches, who are prepared to speak on these or similar topics, kindly write to me at address below, stating their subjects and the days on which they are most likely to be available for lecturing.

We have also offers from some expert social workers in our body to answer inquiries, on subjects on which they have special knowledge, from members of our churches and schools who may desire information. For example, Mrs. Haslam (Bolton), and Miss Clephan (Leicester), have signified their willingness to answer inquiries on Poor Law administration and the care of the feeble-minded respectively. A list of such friends who are able and willing to answer inquiries in this way is also in preparation, and I should be glad to have the names and subjects of those who would consent to have their names included in the list.

Early replies are desirable, as these lists ought to be completed in time to allow of their being used for next winter's arrangements. As soon as they are finished, they will be circulated as widely as possible amongst the members of our churches.

R. P. FARLEY  
11, Algernon-road, (Joint Secretary).  
Kilburn, London, N.W.

THE April Calendar of the Unitarian Free Church, Wellington, New Zealand, announces the opening of the new Church in Ingestre-street, on Sunday, April 18. Dr. Tudor Jones writes in his monthly letter to the congregation:—"I cannot allow the opportunity to pass without thanking all who have assisted me in so many ways with this work of founding a Free Church in the capital of New Zealand. I know now that there are large numbers of men and women in our midst who have the eye to see beyond the mere hour, and who have insight enough to realise the enormous possibilities of liberal religion in the future. There is no fear that they will retire or run away in difficulties, because they have remained when the difficulties were greatest. . . . In contributing according to the best of our ability, we are helping forward the glorious message of liberal religion in New Zealand. Our message has already, I can assure you, won its way to some of the remotest parts of these islands, and has brought new light to many who had been struggling in darkness for years. Help me, all of you, to make it better known. May our new Building be a peak from which the divine principles of freedom, truth, goodness, and holiness will radiate into the surrounding darkness far and near, and so succeed in bringing many to the Way, the Truth, and the Life."

It is not in childhood only, but ever after, that the well-ordered mind asserts its expansiveness in all its capacities and dimensions at once. The reason, it is admitted, may for ever learn, and in learning for ever grow, and penetrate further into the *Truth* of things. But the conscience too has a field not less boundless and an apprehension as fine in tracing the lines and discerning the relations of the *Good*.—James Martineau.

A LITTLE thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet, —these things make up very much of the pleasure or misery of your day. Turn the idea round, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering rests with yourself.—G. S. Merriam.



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

## A MESSAGE FROM THE TWO PRESIDENTS.

SIR,—May we interpose with a few words in a newspaper controversy which we fear is calculated to hinder, rather than help, our religious movement? Into the causes which in recent years have tended to produce misunderstanding and mistrust, we have no wish to enter; but we are concerned with the future of our Churches and Societies and the important work which awaits them. We want at the present juncture to say that as Presidents of the two Societies which are supposed to be in conflict, it will be our immediate aim, as it is our strong personal desire, to promote the most careful and friendly consideration of any suggestions that may be submitted with the view of strengthening and extending the influence and work of our Churches and Societies throughout the United Kingdom.

JOHN HARRISON.

President of the British and Foreign Unitarian Association.

H. ENFIELD DOWSON.

President of the National Conference.  
May 17, 1909.

## NATIONAL CONFERENCE COMMITTEE.

SIR,—It is with great reluctance that I write to you regarding this controversy. Too much has already been said. Personally, I am rather a worker than a talker. Though my name happened to be on the "caucus ticket" I considered it to be beneath my dignity to join in a battle in which there seemed to me to be somewhat of the mock heroic. Why should a man be expected to state exactly how much or how little he is personally responsible for this or that occurrence about which there happens to be some misunderstanding? If my past record fails to secure the confidence of my friends, an undignified and heated argument will not help matters.

Like some of the other members of the elected committee I have learnt much since the Conference which I did not know before, and which I imagine will have to be unlearnt in course of time. In writing this letter I do not wish to add fuel to the fire; but really it is time for someone to suggest that an interval, say of a year, should be called, to enable us to think calmly and deliberately over the whole matter, and then to magnanimously re-edit our utterances.

I have very carefully read once more the whole of the correspondence, commencing with Mr. Wood's letter of April 29, and really, if I were not in a charitable mood, I should be inclined to say that an attempt was being made by a defeated minority to make capital out of what was in itself a far from heinous offence, by trading upon an assumed case of moral insult and foul play. If one did not know him one might suppose from the tone of this correspondence that Mr. Street was an arch-conspira-

tor, satanic and unscrupulous in his designs. This is why I obtrude myself into this controversy. Personally, I believe my friend Mr. Street to be the embodiment of honour, and I accept as satisfactory the explanation of things which he gave in his letter. I am sure he considers himself pledged to honourably carry into effect the spirit and principle of the resolution moved by Mr. Wood and seconded by himself. What honest man amongst us can think otherwise? That is the temper, at any rate, in which I am entering into the work of the Conference Committee. Does Mr. Wood really think that his resolution is going to be "smothered" and "strangled" by us? That would surely be imputing the most dishonourable of motives! Such language is far too inflammatory to conduce to calm, sane, and mutually trusted counsel.

I am certain that Mr. Street will in the sequel issue with his character untarnished, and that the result of the next three years' work will prove itself to be largely to the benefit of our Churches as a whole, and that it will also approve itself to the favourable consideration of the minority to a far greater extent than they in the heat of this present moment seem to think possible.

And just one word with regard to the printed list of names. Perhaps if I had had the thing in hand I might not have resorted to type; but, after all, what is the essential difference between circulating printed names and passing round selected names by word of mouth? And I say what I know, namely, that in connection with other organisations—and it is stated also with the Triennial Conference—this is an old and common custom. One would like to know how the necessity for it could be entirely removed. Without it voting, for many of our people, might just as well be exchanged for lottery.

Finally, and writing as the nominee of the London District Unitarian Society, I say that all this expressed fear lest the new Committee should be unfaithful to their trust is unkind and discouraging. For perhaps the first time the Conference at its business meeting at Bolton gave a clear and practically unanimous mandate, embodied in a resolution the terms of which were drawn up and accepted by representatives of both the "two opposing tendencies" for the instruction and guidance of the new Committee. Criticism, therefore, is surely premature; rather let us look forward hopefully, not as jealous and irate antagonists, but as fellow workers in a common cause, all and always equally well-meaning, though at times apt to be sadly misunderstood, if not actually in the wrong.

CHARLES ROPER.

SIR,—The correspondence in your columns having reference to the vote at the Boston Conference does not give much hope for the settlement of any future thorny subject by mutual concession. If the policy of the National Conference Committee in the past has led to the suspicion that it is not loyal to our Unitarian name and tradition, and seeks to gain administrative control over the various institutions connected with our group of churches, it is quite right for them to make such changes in the com-

position of the Committee as will more correctly represent their denominational interests in all Conference matters. We are all in agreement as to the necessity for better organisation, both for the collection and distribution of funds in aid of the weaker churches, and for some effective plan to control the admission of men into the ministry of our churches. These and other matters, including Mr. Wood's amended resolution, have been approved and passed in to the Conference Committee for their consideration and report. Mr. Wood, Mr. Dendy and others feel aggrieved at the selection the Conference has made without their being consulted, and do not hesitate to accuse Mr. Street and other ministers of dishonourable and faithless conduct, because they printed the names of those nominated and agreed to support for the Committee and circulated the list among their known supporters. Mr. Wood and others, I presume, adopted the old plan of verbally giving the names they supported. It had been successful at Oxford and other conferences, to the exclusion of others who were not in the ring. Those who know Mr. Street, and others associated with him, know that they are above any electioneering trick, and are as honourable and faithful to their word as Mr. Wood and Mr. Dendy themselves. The cause of all this bitterness, however, is the old trouble that has afflicted us to my knowledge for nearly 60 years, and I am afraid will continue until the boycott of the Unitarian name ceases, or there is a split in the body as there has been in many congregations where it has been pushed to an extreme with disastrous results, and done more to hinder progress than anything else. It paralyses all effort of harmonious working and discourages our best friends from that active support which would otherwise be available, and breeds dissension where there might be unity and co-operation. We should be far better and stronger if we had a conference of those churches who are willing to accept the Unitarian name, and leave those who quarrel with the name to join in or not as they choose.

F. MONKS.

SIR,—As our friends, the "Free Catholics," have been holding up their hands in holy horror at the presumptive sins of their brethren, and have been busily engaged in trying to cover them with mud; it is, I think, full time to indulge in a little plain speaking. Mr. Lloyd Thomas tells us "the Bolton incident has given a profound moral shock to our whole communion," and yet he engages in the doubtful practice of accusing a secretary of circulating "the 'caucus ticket' throughout his district almost as industriously as if it had been an official document." It is true he says that statement should be taken with reserve, as the facts are not publicly admitted. Why did he not wait until he knew the facts, unless he deliberately wished to damage the secretary, for, as a matter of fact, if I am correct in surmising at whom he is aiming, he is miles wide of the truth, and that secretary, though he did send a modest dozen, and no more, to his friends, some of whom were of 30 years' standing,



does not know even yet how any, except one, of them voted. They were still free, and still intelligent men. No, Sir, it was not our communion that received the shock at Bolton. It was the Free Catholics. The communion had received its shock six years ago in Liverpool, when the charge of cliquism was preferred against the Free Catholics on the platform of the Conference there, and it was not denied; and, beside the man who made it, Mr. Armstrong also felt it his duty to defend the policy and spirit of the B. and F. U. A. as against the Conference party. Many, who were in the know, had received their shock before that, for they were so unaccustomed to things being done in a caucus fashion. Gentlemen have volunteered the information to me that they have been canvassed and asked for their votes at previous Conferences. There was no need of a printed list in their case. They were all so well known. There are many ways of "engineering" and "manœuvring." This year, appeals have been made from pulpit and in other ways to the effect that the *right* men should be sent as delegates to the Conference. If we differ as to the right men, why should we be blamed for adopting similar methods in trying to secure our right men. Seven years and a half ago, when the money for the Pension Fund had been collected, and Dr. Carpenter was calling the subscribers of it to decide how it should be managed, I was personally implored to go up from the Midlands to London to vote against such impertinence, and for the "Conference" policy, for it was "Conference money," it was said, and should be managed by the Conference. I said I could not go. As an inducement, however, my expenses were offered me; but I was not there, nor meant to be there. I do not say such tactics are right or wrong. I was simply unaccustomed to such procedure before, and it was then I received the "moral shock," and my first eye-opener. If such policy is wrong, then it is wrong in the whole of our national life, and we should do all we can to stamp it out. It is, however, in my opinion, more a matter of *taste* than of moral principle, and I confess it was and is still very distasteful to me. But if there is to be cliquism, it is well sometimes to show that others can play the game as effectively and perhaps more so, than those who introduced it; and it is to be hoped that since those who introduced it have been shown the futility of such a policy, cliquism may be stamped out of our midst once and for all. I don't want to continue it; but if others persist, we shall do our best to give them a surfeit. It was indeed so distasteful to me that a few years ago I felt it my duty to resign my position on a Conference sub-committee. But one clique *will* beget another in time, as a tyranny will beget espionage and sycophants; and the wonder of it is that the offspring has not appeared long before this. Our churches and ministers have been a long-suffering lot, and it is only because things had become unbearable that it at last appeared. We are, as Mr. Thomas has said, all involved in this matter. The Free Catholics are certainly involved, and they gathered at Bolton the fruit which has grown on their own tree. So

much then for the canvassing and the poor printed list . . .

\* \* \* \* \*

E. D. PRIESTLEY EVANS.

Bury, May 18, 1909.

[So much of Mr. Priestley Evans' letter we felt bound to print, because we admitted the parenthesis in Mr. Lloyd Thomas's letter of last week. It was, we now acknowledge, an error of judgment. Such surmises and references to unnamed persons lead only to further confusion and embittering of feeling. Mr. Priestley Evans has brought in the name of the late Rev. R. A. Armstrong, and therefore in justice to his memory, and as a further reminder of the true spirit in which this matter ought to be dealt with, we reproduce here the report of what he actually said at the business meeting of the Conference in 1903. It was in the discussion on a resolution authorising the appointment of a paid secretary (of which he was in favour):—

"One thing, however, he did wish to make clear, and that was that there was no special 'Association' point of view with regard to that subject. He had the honour to be President of the Association, and he knew the sentiments of the members of the Committee pretty well, and this was certain, each individual had his own views, and each spoke only for himself on this subject, and not for others. He saw that suggestions were made in the papers that the ideals of the Conference and those of the Association were antagonistic. The idea was ludicrous and absurd. As well speak of divergence between the two lobes of a man's brain. Why, their President that day [Dr. Carpenter] was one of the most trusted and admired agents of the B. and F. U. A. Mr. Blake Odgers was ex-President of both the Association and Conference. He himself, as present President of the Association, was a member of the Conference Committee, and was the first to propose the formation of the Conference itself at a meeting of the Association. Therefore it was much to be desired that the friends of one and the other would cease the absurd and most mischievous habit of pitting one against the other. Organised for different ends, there was no incompatibility between them. . . . He wished earnestly to plead with his friends to put away the idea of any kind of opposition between the two bodies." (INQUIRER, May 2, 1903, p. 297.)—ED. INQ.]

SIR,—May I add a word in the present deplorable discussion from a fresh point of view, the point of view of one of those who are alleged to have been misled by a "conspiracy" in the interest of "fanatical sectarianism." Since it is my conviction that the function of a National Conference is not administrative, but purely deliberative, and that the conditions in England and the United States do not so materially differ that the same solution of the relations of the Conference and the Association is not feasible, I desired naturally to vote for those as members of the committee who hold similar views. In this matter, so far as the names of the laymen were concerned, I needed information, and seeking it incidentally from a friend, received a brief list of names. My experience was that of many others, I

cannot imagine how one could possibly confuse the small slip with some names printed thereon and others added *in writing* (I did not even notice a heading) with the large formal paper containing list of nominations which each one received addressed to himself at the Conference "P.O.," and certainly no one could think that the Committee which had authorised this official list would distribute another. The idea would be preposterous.

Since Bolton was the first National Conference which I have attended in England, I was naturally an interested observer as well as a participant, and the substance of the matter appeared to me to be this. The larger part of our constituency desired a certain policy pursued. The delegates desired to give expression to these views which were likewise their own. In so doing information was desired and given. The method of giving it may be open, perhaps, to adverse criticism, but certainly not the procedure itself. It is said that it was done secretly, but this proves conclusively that the "circulation" was confined to sympathisers, otherwise it would not have been held secret a day. The "secrecy" is, in one aspect, an evidence of fairness.

Are not the references in various letters to "being put off from the committee" and "being graciously allowed to vote," &c., as groundless as they are unfortunate? Previous members had no precedence on the list of nominations, and, in our body of all others, the least suspicion of compulsion would have reversed the results.

G. C. CRESSEY.

London, May 17.

SIR,—It may be due to the unregenerate nature of the lay mind, but when we remember that not a few of our ministers have proved themselves at times no mean electioneers, it is perhaps not to be wondered at if the lofty indignation which breathes through certain of the letters in your columns on this subject is less impressive than it is possibly intended to be. Indeed, there are among us those who doubt whether, notwithstanding the "common dishonour" in which our body is supposed to be involved, some of your correspondents are altogether sorry they have found (as they think) a sufficiently big stick to beat the other side with, and whether, had the result of the voting been different, the views some of our friends have felt it their duty to express with regard to the issue of the list, would have occupied so much space in your paper, or been so strongly worded.

I do not propose to follow them in the vigour of their invective, for I trust that it will not be long before they begin to feel a little sorry for the heat into which they have allowed themselves to be worked, and for the charges—and not least the insinuation that the list was headed as it was with the intention to mislead (which I regret to note has not yet been withdrawn)—they have so freely made. I ask permission, however, to offer one or two observations on last week's letters.

We all know Mr. Agate too well to suppose he writes otherwise than in the kindest spirit, and I am sure he will forgive me if I point out how unreasonable his contentions are. He states that those who issued the list, "took upon themselves



to decide" the question of the election. They made the "calling and election sure" of their nominees. The delegates were only to be "allowed to elect freely three members of Committee," and so forth. Surely Mr. Agate gives his case away. If those who issued the circular had so large a following and so many sympathisers as to enable them to control the election, it is quite clear that the present committee is much more in accord with "the real feelings of our community" (I quote Mr. Vaughan) than the late one. I am certain Mr. Agate does not accept the only alternative, and mean to cast such a reflection on the intelligence and independence of our ministers and lay delegates as to suggest that this result would have happened had their views not really been in agreement with those of the issuers of the list. But let me carry this matter further. There were, I believe, nine persons named in the document. One of these was appointed representative of an association, and his name therefore did not appear on the voting paper. In any case, then, there were four places to which election was "free and open." I might go further and say there were more, for it is quite certain that several of those actually elected were not supported by Mr. Wood and his friends, and do not owe their position on the Committee to their aid. But of the four vacant places how comes it that none were secured by Mr. Wood's adherents (if I may be permitted this expression)? Mr. Agate appears to have been the only person elected who approximates to this description, and he has hitherto never taken up the position on the Conference question, which certain ministers and laymen who failed to secure election have. The complaint that the list prevented these and other gentlemen of like views from being chosen, thus falls to the ground, for if those for whom Mr. Wood speaks cannot obtain even one of the four free places, how can they reasonably maintain that it is the list which has debarred them from election altogether?

As I have already said I am not responsible for the issue of the list, and know nothing but what appears in your columns about the compromise, or agreement, or whatever it may be, but this I do say, that no one who reads Mr. Street and Mr. Boddell Smith's letters with an open mind (and surely their statements are worth more than the surmises of those who were not present at the meeting when the modified resolution was worked out), can maintain that it was any more unfair or underhand to issue a list of persons supposed to hold certain views, than it was of Mr. Wood (and we make no such charge against him) to enter into the "compact" in the full assurance that by his action "peace would be proclaimed" and he would have a committee similar to the last to register his views—an assurance evidently shared by your correspondents, one of whose chief complaints is that certain well known individuals were not re-elected. I commend this latter complaint to the democratic mind of Mr. Agate, who at all events will not say that being chosen on the Committee on one occasion gives a right to re-election on the next.

May I add, in conclusion, that no one has a higher regard for and a friendlier

feeling towards all our ministers than I, or would bow to their opinions with greater readiness, but I feel that I am quite as capable of forming a judgment on what has been done, as they are, and perhaps can arrive at it with more calmness than they seem to display, and I repeat on my own behalf and on behalf of many other laymen, and I feel sure many ministers too, my protest against the allegations of deceit and unfairness that have been made and the violent and unjustifiable expressions used both in your paper and in other publications.

It is easy to sling words at one another. Whether to do this be entirely becoming in those to whom we ought to be able to look up as our examples in Christian feeling and the religious spirit is, perhaps, another question.

JOHN C. WARREN.

May 17, 1909.

SIR,—I sympathise with your desire that the discussion upon the Conference Committee question should not be protracted, but the question is so important that all available light should be thrown upon it. This must be my excuse for both the length and the personal tone of this letter.

I received a copy of the reprobated list of nominations, and with it a brief note from a ministerial friend for whom I have the highest respect. I felt no resentment, for I was not in the least deceived or influenced. On the contrary, I felt grateful for the information conveyed (some of the names being new to me, and others, though familiar and respected, being associated in my mind with no particular opinions with regard to the subject of Mr. Wood's resolution); and when I had to mark the official list at Bolton, I was wiser than I should otherwise have been—I was enabled to abstain from voting for a certain proportion of the names on the so-called "caucus" list for which I might have voted in ignorance. I was, in fact, helped to act upon a principle which I regard as absolutely supreme in such a case, viz., to vote for the strongest representatives of each of the opposed trends of opinion.

We were deputing men, not to carry out a policy, but to consult upon a grave and difficult problem. Personally, I am deeply convinced of the urgency of that problem—perhaps one should rather say, group of problems. It seems to me to be a matter of the highest importance that the most earnest and able men amongst us should face the evils from which we suffer, and, if possible, propose remedies. I rejoiced, therefore, that we were making a great new departure in deputing men to consult on these matters in private, and not by means of addresses at ordinary meetings or letters in newspapers. (For it is not expedient that even all the members of the same family should hear every detail which the physician requires in order to diagnose the diseases which visit the household.) And I felt that the deliberations of the new Committee might have momentous results. But these results could be good (in the sense, at least, of being acceptable to the great majority of our members) only if the Committee were generally acknowledged to be really

representative of our membership, and especially of the trends of opinion already known to exist. It would be sheer fatuity for a Committee to consult for three years, and then make proposals, only to be told that, constituted one-sidedly as they were, they could not expect their work to receive anything like general approval.

With these thoughts in mind I voted for four names on the privately-printed list, though my tendencies are not in their direction. I voted for four gentlemen solely on the ground of general respect and confidence, knowing nothing of their particular opinions. I voted for four others chiefly on the ground of their known wish for what may be called more Conference-organisation.

I frankly confess that the non-election of all these last (contrasted with the election of seven out of eight of the others) causes me keen regret. But with equal frankness I say that I cannot bring myself to reproach anyone. It is easy to point out now that those who did not know, as I did, what was being done, and what it meant, were at a disadvantage. But I presume that the object of the movers in the matter was to redress what they considered an uneven balance in the Committee, and they used an ordinary and legitimate means to this end. Under the present system of representation, those who are in earnest about any opinion or policy or view or tendency are naturally and inevitably led to *organise* the voting of those who sympathise with them. For our instruction (and, let us hope, for their own) some members of the Conference have been led to organise even against "organisation." It is a necessary expedient to avoid the scattering and frittering away of votes. It is always employed in some degree, if only through conversation. It easily becomes baneful in politics, and still more in Church life. But it has come to us now in an overt and distinct form, because we have a great question before us which is many-sided and difficult, and which stirs deep feeling. The only way finally to abolish the organisation of voting, or at least to minimise its evils, is to adopt a system of "proportional representation," such as was advocated by Hare and J. S. Mill long ago, and is now receiving serious consideration from a Royal Commission. Our Conference might well consider it, in order to avoid such unfortunate consequences (wounded feelings are enough to justify the phrase) as have now occurred.

Allow me, sir, to conclude with a twofold appeal: first, that we all allow wounds to heal as quickly as may be, and assist them to heal by uniting strenuously in our common work; secondly, that the Committee realise that we expect something considerable of them, something worthy of men who can approach a great task with open minds and grapple with it heroically. Is it flat presumption on my part to try, to define the nature of that task? I will risk the charge. Do we not all want the Committee to propose measures which will promote *unity and efficiency* amongst us, while preserving our *spiritual liberties*? More unity and efficiency—that is all that is wanted by those of us who talk about "organisation." Is more organisation



for these ends really incompatible with our spiritual liberties? Might it not rather strengthen us in them? I was almost asking the Conference at Bolton to amend one word in its resolution, making it "resolved upon the maintenance of the spiritual (for *ancient*) liberties of the Churches."<sup>22</sup> For it is the boast of Unitarians that antiquity is nothing to them if it is hostile to spiritual freedom. And I was the more inclined to move this amendment when Mr. Street (to whom we are all deeply indebted, but especially ministers) laid it down so strongly that the Conference must on no account handle funds, nor exercise any administrative functions. I could not help asking myself—Is there any "ecclesiastical authority"<sup>22</sup> which can bind this dogma upon us for ever? Or is there some *a priori* necessity in it? Can it have any vital connection with "ancient liberties" of the spiritual sort, seeing that other bodies amongst us have long exercised such functions? But I forbore to raise these points by spoken word, because I remembered that among our ancient liberties one of the most valuable is the liberty to surrender any administrative liberty for the sake of spiritual liberty, and that if a person is earnest about the latter he will soon find wisdom with regard to the former—as the enthusiastic cricketer, in joining a club, gladly surrenders the liberty to play with four stumps at each end instead of three, and on a crease of twenty yards rather than twenty-two, and as the man who really loves the woman to whom he gives the ring will surrender—what will he not surrender—of all lower kinds of liberty in exchange for the glorious liberty of true love's kingdom?

Here is a great principle, and in its name I appeal. May our Committee be well inspired in applying it to our case!

H. RAWLINGS.

SIR,—As one much impressed by the enthusiasm of the Conference meetings, I, along with others, grieve to see the controversy respecting the election of the Committee. All the more is this regretted in view of the important questions to be considered, needing the utmost calmness and discretion.

I suggest that, in the best interests of the cause which we all hold so dear, some steps should be quickly taken to clear up the present misunderstanding and enable the Committee, with good feeling, to proceed with the business of the Conference, otherwise the breach may be widened, the work of the Committee hindered, and the special instruction of the Conference postponed for another three years.

I venture to think that the promoters of the printed list of nominations will, by this, realise that, in a spirit of over-zeal, they took a step liable to be misconstrued, and, in a measure prejudicial to the free and open manner with which elections are usually conducted among us. I have little doubt that a frank admission of this would materially conduce to a settlement.

On the other hand, a withdrawal of all suggestions of unworthy motives should be made, and this ought to present no difficulty, seeing that only men of proved

integrity and honour are concerned. Following upon this, there should be a determination on all hands to remedy the difficulty, as far as possible, by adopting your suggestion, to co-opt well-known men, who, to most people's regret, have been left off the Committee, but who, under other circumstances would in all probability, have been re-elected.

It is evident, seeing that the Committee, at its full strength, will comprise nearly 60 names (about half elected by affiliated associations), and seeing that the printed list in question (though I have not seen one) is said to have only contained 8 names, the difficulty is not too great for adjustment if tactfully dealt with in a spirit of mutual confidence, and recognising that everyone has the true welfare of our Churches at heart. J. PARTINGTON.

Kersley-street, Oldham, May 18, 1909.

SIR,—The Conference is an Association of Churches, and therefore every member is bound to test himself sternly before taking any line of action in regard to its business and to see, not only that righteousness shall come first without question and at any cost, but that its priority shall be patent and obvious to all.

For this reason I deeply regret the worldly wise system of canvassing adopted at Bolton; but for the same reason I regret that persistent and polite obscuring of fundamental differences between us which produced both a unanimous public vote, and the aftermath of bitterness.

We all know that behind Mr. Wood's resolution, behind every proposal for common action, behind every Conference, there is a question of principle which has never been openly faced.

Shall the Conference be a merely deliberative assembly or shall it produce an executive for the body of our Free Trust Churches?

Is the B. and F. an Association of individuals for Missionary purposes or does it claim to be more? If more, how much more?

Until we honestly face these questions instead of leaving them to jump out upon us and spoil great effects, I see no hope of dignity or peace, let alone of unity.

So long as they are unacknowledged they are dangerous, for when men grow afraid of differences, which arise quite naturally, we need to fear both the men and the differences. The value of policy and outward peace begins to obscure the absolute sovereignty of Righteousness; the zeal of the secret partisan in liable, with the smoke of its smothered flame, to suffocate the zeal for Righteousness and truth. The capacity for prophecy, for a strong love and a straight fight are apt to give place to the ability of an advocate the "broad" and smudgy outlook of an opportunity, and the managing talent of a caucus.

To me, therefore, it seems that truth and faith demand that our leaders on both sides shall formulate our differences, and the real question at issue between the Conference and the B. and F. They can be shelved, if you will, while we realise them and bring them home to our laymen, while we learn to love one another before we meet to do battle in the light of day; unless indeed, truth and love shall have made

a battle necessary and a working agreement natural.

But, in any case, if we are open, if we desire the best, if we think and act in righteousness and charity, the end cannot be disastrous to Religion. The weary pretence, which has not even any longer the recommendation of being plausible, that there is no vital difference of conception among us concerning the function of the Conference, that is disastrous.

A. R. ANDREAE.

#### THE ANTI-VIVISECTION PROTEST.

SIR,—A letter in your last number scarcely touches a former correspondent's protest against the exclusion of the Anti-Vivisection Hospital from participation in the Hospital Sunday Fund. People who contribute to that fund are, to say the least of it, divided in opinion as to the morality and utility of vivisection. In all probability the majority of them hate or dislike it. That being the case, it is surely a bit of rough-riding to shut out an Anti-Vivisection hospital for benefiting by the fund. That is sectional and professional tyranny which can be met in only one way.

Your correspondent gives his case away by saying that the Anti-Vivisection hospitals in almost every case take advantage of methods derived from experiments on animals. That may be or may not be; but, though that may expose such hospitals to the charge of being inconsistent or illogical, it relieves them from the charge of inefficiency on the ground of neglecting to take advantage of modern knowledge, which, I understand, is the only explanation given for excluding them from the Hospital Fund.

We should wander too far from the real subject in hand if we went into the vexed question of trying drugs on our poor relations, the so-called "lower animals," before administering them to ourselves—a doubtful process, involving possibly doubtful or dangerous inferences; but, in any case, that is altogether a different matter from the horrors of vivisection.

Any way, the exclusion of a well-appointed, modern, and successful Anti-Vivisection Hospital from a General Public Fund for Hospitals indicates a temper which, at present, fully justifies the handing over congregational collections to such an institution.

May 17.

J. PAGE HOPPS.

#### CONTRIBUTIONS TO HOSPITALS.

SIR,—After reading the letter in your last issue over the signature of L. Beale Clarke, I turned to the title page of the INQUIRER in order to be sure of my ground! Yes, there indeed, were the words, "A Journal of Religious Thought and Life."<sup>23</sup> Surely, then, its readers may be confidently appealed to upon all questions concerning justice and mercy, whether for man or beast.

Probably those who advocate vivisection would not attempt to do so on any save merely prudential and utilitarian grounds. That upon moral and ethical grounds it is indefensible would appear certain, since the great leaders of thought—poets and prophets of our own time—have, as



with one voice, joined in denouncing and condemning it. Why, then, I ask, should the readers of a "Journal of Religious Thought and Life" be expected to tolerate the practice and, by subscribing to institutions which profess to base their treatment upon the results of vivisection, condone one of the grossest insults that has ever been offered to the cause of religion and humanity? Has it now become legitimate to do evil in the vain hope that good will be the result?

Miss Cobbe wrote: "To contend against vivisection is to contend against those besetting sins of the age of which it is the outcome—selfishness and cowardice, and the pitilessness characteristic of cowards—overestimate of the body as compared to the soul—over-estimate of knowledge as compared to love."

Is it not time that those who are opposed to the practice of vivisection, within the ranks of the Liberal Churches, should follow the excellent example set by the "Friends," and should organise an Anti-Vivisection Society for our own group of churches, and which might be affiliated with Miss Cobbe's own society, the "British Union for the Abolition of Vivisection"? May I suggest to Miss M. C. Martineau that she should herself inaugurate such a movement during the forthcoming Whitsuntide meetings?

And, in the meantime, if anyone cares to read and see for himself the effects of the "innocent pin-pricks" called inoculations, I shall be pleased to send a pamphlet on application.

Alice A. Lucas.

Fieldhead, Darlington.

#### LONDON SUNDAY SCHOOL SOCIETY.

##### COUNTRY HOLIDAY FUND.

SIR,—May I appeal to the generosity of your readers on behalf of the above fund? From one cause or another several subscribers of past years have either cancelled or reduced their gifts, and a sum of fully £30 is required to enable us to make grants to the same amount this summer as last. We are, however, told that more help will be required of us this year than in 1908. In especial the Boys' Own Brigade, which is arranging a summer camp for its members, has requested help from the fund, and it is quite evident that if we are to be in a position to meet all the calls which we expect to be made upon us £40 or £50 more instead of £30 will have to be found before the middle of July.

I am quite sure that no words of mine are needed to bring home to your readers the great joy which a fortnight in the country in the summer brings to the poor boy or girl whose home lies in one of the densely populated quarters of this great city. It is with the utmost confidence, therefore, that I appeal for further support for our fund. All gifts should be sent to me.

R. ASQUITH WOODING,

49, Canonbury Park

Hon. Sec.

North, London, N.

#### THE CHILDREN'S COLUMN.

##### DON'T TRY TO MEND EVERY CRACKED POT.

THE apple blossom is out, pearly and pink. Of all things under heaven there is surely nothing fairer than the blossom of the fruit trees. Milk-white, the cherry and plum declare the innocence of nature, coral and pearl the apple, and above all, the wild crab in the woods with its myriad rosy buds, brings to view a warmer message from the heart of the mother of us all. I met the woodman yesterday just outside his gate, and he must have me down into his orchard to see the trees in their beauty. One and another we passed, enjoying with few words the rare grace of their flowering and the brave promise of their fruiting, until we came to his favourite tree, his "Bismark." Strange that this meek tree, so girlish and tender, should bear the name of that man of iron. Yet not wholly unfitting inasmuch as it gives us to think of the way in which hard, harsh things do pass away, giving place to meekness to inherit the earth. There is never a winter stark and starving but spring comes presently singing through the meadow. So good-bye, Bismark-ache and bitterness. Even memory shall plant an apple tree above you, and we will know you henceforth only in love's loveliness and hope's fruit.

Thus we stood awhile looking at Bismark; but the woodman had a story to tell about her. The tree was not as it should be. A blast had struck her; the three finest branches were bare, they seemed paralysed and almost lifeless. Few leaves and fewer blossoms were on them, and these stunted. Then he told me how it came about; how a few weeks before a bullfinch had made his appearance, and daily visited tree after tree pecking at the opening buds. "I'd shoot that bullfinch," said a neighbour, offering evil counsel, "or he'll have half a bushel of apples long before you get a look in, meaning that the bird would take the fruit in the bud. So the other listened, and then went into his house and took down his gun from the two hooks on which it hung above the mantelpiece in his kitchen, loaded it with small shot, and crept stealthily down the orchard. The bullfinch was busy examining the buds on Bismark's branches. The man took aim, and the bird fell. Then the man, satisfied at his success, went indoors and hung up his gun again on the two hooks above his kitchen mantelpiece. But now, he said to me, "Do you see what I did? I shot the bullfinch, but I shot the tree as well. These three finest branches are riddled with shot and as good as dead. I've done more harm to that tree than forty bullfinches." And the man was very sorrowful at what he had done.

\* \* \* \* \*

There was a man who had a garden on the side of a hill that faced the south. The soil was shallow and dry and sandy, and it was full of large stones. As he worked in his garden, often smiting his hoe or jarring his spade against the stones, both those which covered the surface and those which lay hidden beneath, he was sorely annoyed and sometimes he cursed the stones which made his labour unpleasant and wearisome. At last, he vowed

that he would clear all the stones out of his patch. He set to work with a will, and raking them together, he gathered them up and wheeled them down to a corner of his garden and piled them in a heap. Whenever he had any spare time, he took his fork and turned over the soil where nothing happened to be planted, and so brought many more stones to light. These also he raked off and removed in his wheelbarrow. So he continued at intervals for several months, at the end of which time he rejoiced to think that in future his garden would no longer look like a rough road, nor would his temper be tried by striking against the stones with his hoe, or having to lift them with the soil on his spade.

About this time a neighbour asked him if he wanted that heap of stones just inside the gate. "No," he replied, "Take them and welcome, I shall be glad to see the last of them."

Then this other man came with his barrow, and for a whole day he did nothing but wheel stones down to his own garden. When, sometime after, the two neighbours happened to meet, the first asked the second what he wanted the stones for. "To cast on my garden," said the other.

"To cast on your garden?"

"Yes," was the reply. "My ground is so parched, that save for the stones which keep the spot beneath them moist, I have had difficulty in getting anything to grow, but I shall do better now, I expect." The first gardener laughed incredulously; but so it came to pass. The plants were stunted, the seedlings failed on the piece from which the stones had been so carefully removed, while on the other patch, now rough with stones, the things grew as they had never done before. Then the gardener who had cursed the stones repented of what he had done.

\* \* \* \* \*

Wind, wind, wind, day after day, week after week. East wind too, sometimes north-east, sometimes south-east, but easterly always. "O bother the wind," I hear someone say, "I wish it would stop blowing."

"'Tis a rare wind this, for the land," says Farmer Giles over the way. "Dries the clods, so as we can break 'em up like pie-crust wi' the harrow and the roller. Besides, it lifts a nice lot of dust off the roads, and sprinkles it over the fields, and presently when a shower comes it'll all wash in and do a sight o' good. They do say 'A peck of March dust is worth a king's ransom,' and I reckon dust in May is pretty much the same value."

Blow, strong, dry, steady east wind; wind beloved of the trees, carrying the ripe dry pollen and scattering it far and wide, fertilising the tree-flowers miles away, plunging into the depths of the forest with your magic dust of life!

For to the trees in bloom the bees are of lesser service than they are to the garden flowers. Their place is taken by the wind, the harsh east wind best of all—better than the moist sou'wester, which may make the pollen sticky and thus prevent its flying.

So I saw that there are some things not quite perfect which are better left alone than mended.

H. M. LIVENS.

TO CORRESPONDENTS.—Communications have been received from the following:—B. P. B., C. D. B., J. B., A. A. C., A. H. D., L. H., A. McG. (Ottawa), E. L. H. T., T. S. W.



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LONDON, MAY 22, 1909.

## INTERNATIONAL PEACE.

THE annual meeting of the Peace Society was held on Tuesday at the Mansion House, under the presidency of the Lord Mayor, and among those who sent letters of regret for absence, expressing full sympathy with the object of the meeting, were the Prime Minister, the Chancellor of the Exchequer, the Lord Chancellor, the Bishop of London, Dr. CLIFFORD, and Lord AVEBURY. The annual report, among other instances of widely extended activity, noted a considerable extension of the Peace Sunday movement. The Society, in response to its usual appeal, last year, received promises of over seven thousand sermons and addresses to be delivered on the Sunday before Christmas Day, in the interest of peace, and a large amount of literature was distributed.

The Bishop of HEREFORD moved the principal resolution on Tuesday, to the effect that, in view of the increasing sense of insecurity and mutual suspicion fostered by the constant additions to national armaments in time of peace and of the resulting financial burden which was rapidly becoming intolerable, the meeting declared its belief that to put an end to such continual increase of armaments had become the supreme duty of every civilised State, and therefore requested the Government to enter into negotiations with the rulers of other States with a view to mutual limitation and eventual reduction of armaments. The Bishop remarked on the significance of that resolution going forth from the Mansion House, and said that he believed it expressed what was really deep down in the heart of the great mass of the English people; and he believed it was the same with regard to the people of Germany. They must go on preaching the gospel of peace with patience and with hope.

Lord COURTNEY, who moved a resolution affirming the principle of arbitration, urged that what would give the best promise of peace was the inculcation of the substitution of the idea of justice for force, of righteousness for mere physical power, an appeal to the equities of people

for an appeal to their strength and their destructive forces. Referring to the mutual distrust between this country and Germany, he said that we increased our armaments because our neighbours across the North Sea were increasing theirs, and they were increasing theirs because they were afraid of our strength and power and of our intention to interfere, as they thought, with the growth of their commerce and the development of their industry. It might seem incredible that any people should entertain such sentiments. Nevertheless, it was true that those sentiments existed, and that anxiety as to the use we might make of our power was prevalent in Berlin, dominated the Reichstag and supported the KAISER and his Chancellor in demands for the armaments to which they were committed. How was it that our forces could be supposed to be a threat to Germany? One of the great reasons was the continued maintenance by this country of the doctrine that it was right and proper in time of war for our naval forces to destroy the peaceful commerce of our enemy. We were alone in persisting in the maintenance of that doctrine. Our naval experts held that it would be useful to us. If we could not afford to run any risk or give up any advantage, how could we expect other nations to meet us half-way or any way? Mr. ARTHUR HENDERSON, M.P., who seconded this resolution on behalf of organised labour, also condemned the doctrine of the right to destroy private property at sea in time of war, and the resolution was unanimously passed. The *Times* had only a brief reference to this meeting; it is to the *Manchester Guardian* that we are indebted for a report of the speeches.

We are glad to take this opportunity also to call attention to a paper on "Armaments and Employment," by Mr. H. S. PERRIS, M.A., issued by the National Council of Peace Societies, of which he is the secretary. (The Council has just removed its office from the Outer Temple to 167, St. Stephen's House, Victoria-embankment, Westminster, S.W., close by the Houses of Parliament.) Mr. PERRIS calls attention to the economic waste of the enormous expenditure on armaments, and concludes with the following passage:—

"It is for labour to realise that moral forces—law and order, brotherhood and democratic solidarity—are the forces which are going to be supreme in international relations, and from whose victory working-men, both as individuals and as a class, have everything to hope. Let Lord ROBERTS continue his campaign of alarm and provocation! Let the Navy Leaguer continue to put his trust in *Dreadnoughts* and torpedoes! The intelligence of the working classes has already pronounced against them, and is reaching out a brotherly hand to its comrades across the seas; realising that the reign of war and

the burden of armaments must come to a speedy end, if any of the workmen's ideals of a better and happier life are to come true, and that the real task of our age is the Organisation of International Peace—a fruit which is no more likely to grow out of warships and bayonets than figs from thistles or grapes from thorns! 'If you wish for peace, prepare for Peace,' is the motto of the enlightened democracy of the Twentieth Century."

We may note here that the Fifth British National Peace Congress is to be held at Cardiff on June 29 and 30, Professor STANLEY JEVONS and Miss G. S. MILNER being the local secretaries; and that the Eighteenth Universal (International) Peace Congress meets at Stockholm, August 30 to September 5.

Another welcome effort, making for the same great end, is the return visit of a party of English clergy and ministers, and other representatives of the churches of all denominations, to be paid next month to Germany on the cordial invitation of the churches of that country. The party which we believe is now practically complete, is to number about 120, and our German hosts have chartered the *Meteor*, to sail from Dover on June 8 conveying the guests direct to Hamburg, where meetings will be held, as subsequently in Berlin and Potsdam, Eisenach, Bielefeld and Bremen, whence the return will be made to Southampton, arriving there on Sunday, June 20. Among the representatives, who have accepted invitations to take part in this mission of peace and international friendship are the Bishops of HEREFORD, RIPON, SALISBURY and SOUTHWARK, Bishop WELLDON, the Dean of HEREFORD, the Dean of WESTMINSTER, the Earl of MEATH, Sir JOHN KENNAWAY, Mr. W. H. DICKINSON, M.P., Dr. W. D. MORRISON, Professor INGE; some ten or twelve representatives of the Roman Catholic Church, and among the Nonconformists the Right Hon. JOHN EDWARD ELLIS, Sir GEORGE WHITE, Mr. J. ALLEN BAKER, M.P., Dr. MONRO GIBSON, Sir PERCY BUNTING, Sir ALBERT SPICER, Dr. RENDEL HARRIS, Dr. JOHN HUNTER, the Revs. GEORGE HOOPER, C. SYLVESTER HORNE, SILAS HOCKING, W. B. SELBIE, (Principal elect of Mansfield College, Oxford), Mr. EDWARD GRUBB (editor of the *British Friend*). Of our own immediate connection the representatives are Dr. CARPENTER, Principal of Manchester College, Oxford; Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association; Mr. J. F. L. BRUNNER, M.P., Mr. FRED MADDISON, M.P., and the Rev. V. D. DAVIS. Sir JOHN BRUNNER to his and our great regret cannot go. It is hoped that as many of the party as possible will make the whole journey, but imperative engagements at home compel a few, at any rate, to delay their departure, and join the party only in Berlin. Looking forward to the great pleasure of



this visit, and the service it may render to the cause we all have at heart, we recall the speech made last year at Cambridge by the Master of Trinity at the luncheon given to our German guests, when, referring to GOETHE's last words "More light" he added:—

"Even more precious than more light is sometimes more warmth—more warmth of heart. Let us hope that this pilgrimage of so many distinguished German travellers to some of our England's ancient shrines, may be a kind of prophetic preparation for 'more warmth' of heart between the English and German-speaking peoples of the world. Such a movement cannot be unduly hastened. There must be nothing unreal or affected about it; but it must be kept up and never allowed to die away. *Ohne Hast, aber ohne Rast.*"

We are grateful to our German brethren for what they are now doing with such hospitable and generous intent, to fulfil that hope.

#### POOR LAW REFORM.

SIR,—In your last issue of the INQUIRER, I see a letter from Mrs. Sidney Webb, asking for influence, work and money, "to promote the break up of the Poor Law on the lines of the Minority Report."

May I, as a Guardian of many years standing, and a delegate to the late Central Conference of Guardians at the Guild Hall, ask that your readers, before replying to that appeal, will consider and weigh what it means.

I think it is hardly too much to say that all the members of the Royal Commission, whether signing the Majority or the Minority Reports, and all those who have really studied the subject, Guardians as well as others, agree that reform is necessary, and that that reform should be in the direction of including processes of help which should be "preventive, curative, and restorative," but how this should be effected is a matter upon which there is great divergence of opinion.

The Minority Report, which Mrs. Webb advocates, was signed by four of the commissioners only, and of the fourteen names appended to the Majority Report several carry great weight as having worked hard, long, and well for the good of their fellow men. Again, the sense of the Central Poor Law Conference, as I gathered it, a conference composed of those Guardians from all over England who really know and care for their work, was that the recommendations of both reports were impracticable for obtaining the desired end, and that of the Minority the more so of the two.

Surely then it is not wise to attempt to force on the view of one small section, before the reports have been considered from a legislative point of view, and with the weight of opinion of men and women long tried in the field against this method of accomplishing what all desire, viz., the raising of each weak member of the community into a position of true and independent manhood and womanhood.

Alice L. Colfox.

#### LONDON DOMESTIC MISSION.

##### ANNUAL MEETING.

THE seventy-fourth annual meeting of the London Domestic Mission Society was held on Friday evening, May 14, at University Hall, Gordon-square, Mr. P. M. MARTINEAU in the chair.

Mr. PHILIP ROSCOE presented his report as treasurer, which showed the total income for the year (apart from donations to Poor's Purse) £1,139 18s. 11d. as against £1,074 8s. 1d. in 1907. The expenditure during the year was £1,573 12s. 11d. as against £1,195 5s. 8d. in 1907. This large increase of £378 in expenditure was due, first, to £300 spent on repairs at Rhyl-street, whilst no considerable sum was spent in repairs in 1907; and, secondly, to the increase of £77 in the amount paid in salaries to missionaries. £400 was raised in the course of the year by the sale of Consols. The year closed with an adverse balance of £57 0s. 11d. A special effort was made in the spring of the year to obtain new and increased subscriptions. This resulted in new and increased subscriptions amounting to £98 3s. (46 increased and 24 new subscriptions). On the other hand, resignations, deaths, and diminutions of subscriptions caused a falling off of £37 12s. 6d., showing a net gain in subscriptions of £16 10s. 6d. It was a very difficult time to get new subscriptions, but he had been looking back over the lists, and taking an average of the last ten years, and he found that on the whole the list now was a little better than that of ten years ago.

The Rev. HENRY GOW, hon. secretary, read the Committee's report, which opened with a reference to the retirement of Mr. P. M. Martineau from the position of chairman, which he had held for more than 30 years. "He has rendered devoted service to the Domestic Mission, and was regarded with deep and affectionate respect by the Committee and the missionaries in his capacity of leader and counsellor in all their work. He felt the time had come when he must withdraw from active management of the affairs of the Domestic Mission, and the Committee could only regretfully accept his decision. They wished to express their deep debt of gratitude to him for his priceless services. They are glad to report that his son, Mr. Charles Martineau, has joined the Committee, and that Mr. Philip Roscoe, the hon. treasurer, has accepted the important office of chairman, which was unanimously offered to him."

The report then recorded the retirement of Dr. Read, who had been missionary at Rhyl-street for five years, and expressed the thanks of the Committee to Dr. and Mrs. Read for their good work at the Mission. Dr. Read's medical knowledge enabled him to be of special service to some members of the Mission, and the unvarying kindness and sympathy, both of himself and his wife, won them many warm friends.

Dr. Read was succeeded at Rhyl-street by the Rev. W. H. Rose. He and the Rev. R. P. Farley, of Bell-street, and the Rev. F. Summers, of George's-row, presented detailed reports of their work, which are printed with the Committee's report, and should be read in full. The Committee concluded their report with an earnest appeal to all subscribers and friends for increased support. "There is a deep and

ever-growing sympathy with the poor in our times, and a desire to make their lives less painful and grievous. Many differences of opinion arise as to the method of dealing with social problems by the State. No one can doubt, however, the importance of helping the poor to help themselves, the importance of teaching them self-respect, and of strengthening them against the temptations of their lives. No one can doubt the importance of impressing high ideals upon them, and helping them, through the influence of love, to feel that they are not uncared for and alone. It is for this purpose that our Domestic Missions exist. They try, not without success, to give hope and strength to the weak, they try to give to men and women in every condition of life the feeling of the power of the Spirit, the fellowship of love and the guidance of God. In doing this we believe that they are working most surely and effectively for the regeneration of society as well as of the individual."

The CHAIRMAN, in moving the adoption of the report and accounts, said that for over 30 years it had been his pleasure to sit by the chairman at their annual meetings, and he did not think he had missed one of the meetings, and for fifty years he had been on the Committee. He felt that it would have been ungracious for him to object to the kind reference to himself in the report which the secretary had just read. He was reminded of the lines:

"I have heard of hearts unkind,

Kind deeds with coldness still returning:  
Alas! the *gratitude* of men

Has oftener left me mourning."

Those words must have come home to anyone who had had anything to do with the poor. It was a great pleasure to him that Mr. Roscoe was to succeed him in that chair. Referring to the Treasurer's report and the same old cry for more subscriptions, he recalled a meeting he had attended long ago, at the time of the Crimean war, in support of the Patriotic Fund, and an eloquent speech, of which the closing words had remained in his memory. They were applicable to the present case: "Give, give! More, more!" Turning to the work of the three Missions, the chairman spoke with sympathy of Dr. Read's retirement, and with gratitude of the services he had rendered, and then of the good work still going on at George's-row, where Mr. and Mrs. Summers had been for twenty-five years, and had left their stamp upon the neighbourhood. The other two missions had been less fortunate, having suffered through ill health and death a good many changes, but Mr. Farley and Mr. Rose had the future before them. As regarded the Boys' Brigade he noticed that Mr. Summers deprecated any encouragement of the military spirit. For his own part, while not in favour of jingoism, he believed in patriotism. He thought the volunteer movement had done great good in the old days, and he liked to see the boy scouts about. The training of the boys in obedience, discipline and patriotism was a good thing. He then turned to an old report of that society, of the year 1861, when Mr. Philip Worsley was the treasurer, and on the Committee were the Revs. Thomas Madge and J. C. Means, Ald. J. Clarke Lawrence, Russell Scott, John Warren, Chatfield Clarke, and his own name already



on the list, while the secretaries were Henry and Edward Enfield. From Mr. Corkran's report he quoted the conclusion, which strongly emphasised the need of basing all their work on Divine power, if they were to secure permanent results. He was glad that they were now able to pay their missionaries more than they did in those days. In a final reference to the Budget and the dropping of subscriptions, he begged that that might be the last charity to be cut off.

The Rev. J. PAGE HOPPS, who seconded the resolution, said that the three best patriots known to them that night were the three missionaries. He had always felt that such missionaries were doing the highest kind of religious work. He had himself begun as a missionary to the poor in the Black Country for three years. Sympathy was the great thing, and to let the people pour out their own needs to one who went to them as a friend.

Mr. PHILIP ROSCOE proposed, and the Rev. J. A. PEARSON seconded the resolution of confidence in the principles of the society and appreciation of the labours of the missionaries; and the Revs. F. Summers, R. P. Farley and W. H. Rose responded.

Miss A. LEIGH BROWNE proposed, and Miss LOUISA JONES seconded the resolution of thanks to the Committee and officers, and making the new appointments, with Mr. Philip Roscoe as chairman of committee as well as treasurer, the Rev. H. Gow as secretary; and as new members of committee, Mr. Charles Martineau, Mr. Ussher, and the Rev. E. Daplyn.

#### UNIVERSITY SETTLEMENTS AND UNEMPLOYMENT.

At the conclusion of the business an address was given by the Rev. Henry Cubbon, Warden of Mansfield House, Canning Town, on "University Settlements and Unemployment." He spoke of the origin of the settlement movement, under the inspiration of T. H. Green and Arnold Toynbee, an effort of neighbourliness and brotherliness to bridge the gulf between rich and poor with its resulting misunderstanding and suspicion. For educated men to live among the poor "the life of a good neighbour and an honest citizen" was the ideal. Toynbee Hall, Bethnal Green, was established in 1885; Mansfield House, Canning Town, in 1890; and the Passmore Edwards Settlement, Tavistockplace, in 1897, carrying on the work begun at University Hall. Each of the Settlements had its own special characteristics, and Mr. Cubbon went on to describe the work at Mansfield House. It was not a church, he said, but it did the work of a church; religious, without being sectarian, and their simple religious service on Sunday evening was the best attended meeting of the week. For open-air speaking, also, they found an eager response, and a good deal of teaching was done. The wise organising of charity was also their work, and they were always striving to understand the lives and ideals of the people. There was no greater privilege than that of being welcomed into their homes. That was what made their workers optimists, seeing how brave and patient the poor were, how self-sacrificing and generous, to the literal sharing of their last crust. Mansfield House had gained the confidence of the

people, and the residents took their share in municipal administration on the Board of Guardians and the Borough Council. The Settlement had many points of contact with the people, and offered a unique position for studying social problems. In West Ham these problems were in an acute stage, and Mr. Cubbon described the conditions of life in that purely industrial borough, with its 300,000, and seven out of every ten houses assessed at less than £10, and at least two families in each house. It was a hopeless district, with a great mass of casual labour. Their hearts bid them help, but their heads bid them refrain, for help to individual cases encouraged the system; yet they could not live among a starving people and not lend a hand. Relief through work was what they wanted, that was the real way to help. Poverty and unemployment were both national questions, and must be so dealt with. One encouraging experiment they had made, through a loan of vacant land by a gas company, on which they had been able to put a number of the people, and proved how much could be done by the growing of vegetables. They gave no dole, but simply offered vacant land to vacant hands. They had 32 acres, and in the second year the land produced £1,000 worth of vegetables. They had 270 gardens and holders, who improved in physique and self-respect, and gained a more hopeful outlook upon the future. But such local provision of work was only a makeshift, for what were 32 acres of land, when at the end of April they had 5,000 names on the unemployed register? The industrial machine needed reconstruction. So long as production was carried on for private profit and on the principle of competition, there would be some too rich and some too poor. Their aim must be a Christian Co-operative Commonwealth, with common ownership and common work for common needs. Many earnest men and women were now turning to that goal, and the churches had a magnificent opportunity to point the way. The kingdom of God required a new social order based upon brotherhood and love. In the matter of the reserve of unwanted labour the way to deal with that had been shown by Robert Owen, and by Mr. H. V. Mills' suggestion of Co-operative Colonies. The men must be trained and maintained. It must be done with a view to help them to colonise their own country, and so to remove the dark stain that rests on "England's green and pleasant land."

The Rev. F. H. JONES, in moving a vote of thanks to Mr. Cubbon said there was much debatable matter in the address, but there was no difference among them as to the desire to see and to work for a better state of things, not for themselves alone, but for others, to make the whole country a part of the true kingdom of God on earth. So long as they sincerely desired it, they would all be able to make for it; and not least amid all the changes and suggestions, would be the influence of their Missions and their work on the individual mind and character. Whatever they might do in the way of reorganising society and securing better conditions, the building up of personal character must always remain the essential thing. Referring to the contemptible things that had been said and done in

the way of withdrawing subscriptions from charities because of the new Budget proposals, Mr. Jones said that they still had a good many comforts left them, for which to thank God; but they must be ready to give up one after another rather than stop a single penny of their contributions to charities if they desired honestly to be able to thank God for what they had.

The resolution was seconded by the Rev. R. P. FARLEY and very cordially passed, and a vote of thanks to the chairman, moved by the Rev. HENRY GOW, brought the meeting to a close.

#### THE UNITARIAN VAN MISSION.

THE fourth season of the Mission opened on Thursday the 13th inst. Meetings were held in Guildford, Harborne, Pontypridd and Falkirk, and from three of the districts very satisfactory reports have been received. The exception was in the Birmingham meeting, which was interfered with by rain and cold, and was held at what turned out to be a most unfortunate site.

LONDON AND DISTRICT.—The van has been in winter quarters at Guildford, where very successful meetings were held at the close of last season by Rev. R. J. Hall, of Ansdell, who has conducted the services this last week, with Mr. G. Ward in the chair. A recent visit of Rev. R. J. Campbell has revived interest in the questions which the liberal theologian discusses, and Mr. Hall's treatment of these topics won so much acceptance that a spontaneous vote of thanks was forthcoming at his second meeting, and the reception which the mission met with was most cordial. On Monday the van moved to Woking, and a report will appear next week. This week-end meetings are held at Weybridge, and on Monday the van is due at Chertsey, and at Egham on the 27th. The lay missionary is Mr. Arthur Barnes, who is with the mission for a third season, and who travelled in Wales until near the close of last September, when he had to relinquish his appointment owing to an unfortunate accident.

MIDLAND DISTRICT.—The President of the Midland Christian Union, Mr. Byng Kenrick, took the chair at the opening meeting, and a number of friends from the Church of the Messiah were present to assist with the musical arrangement at Harborne, where there were hopes that a successful mission might be held. The site was apparently a good one, and plenty of people passed, but they were evidently hurrying home after business in Birmingham. The second night Rev. G. H. Smith assisted, and Mr. W. J. Tranter was also present, but the attendance never reached 40 adults. On Saturday a new site was sought for, but the police objected, and Rev. Wm. C. Hall, who had come over to take the meeting, decided that the effort should be abandoned. The Sunday gathering, which was to have been conducted by Rev. C. D. Badland, of Kidderminster, was also given up. This was a most unfortunate beginning, the only compensation being that the disappointment of the actual meetings fell to the lot of the two most case-hardened men in the movement. The van is now at Oldbury



and moves to Tipton on the 27th. Mr. Bertram Talbot who has been with the mission since its foundation is the lay missionary.

**SOUTH EAST WALES DISTRICT.**—The campaign opened with successful meetings at Pontypridd, the missionary being Rev. D. G. Rees, of Bridgend, who had the assistance at one or another of his meetings of Rev. J. Park Davies, J. Hathren Davies, of Cefn, J. E. Jenkins, of Padiham, Mrs. John Lewis, and the Rev. Hugh Robinson, who is taking the duties of lay missionary, and who, owing to his acquaintance with the language, should be able to render useful assistance in the remoter districts. The van is at Tonypandy this next week.

**SCOTLAND.**—Rev. E. T. Russell will as before supply his own notes, but it is gratifying to find that he has had a fine series of opening meetings at Falkirk.

#### DETAILS OF THE MEETINGS.

**LONDON.**—Guildford, May 13 to 16; 4 meetings, attendance 1,375.

**MIDLANDS.**—Birmingham, Harborne, May 13 to 16; 2 meetings, attendance 65.

**WALES.**—Pontypridd, May 13 to 16; 4 meetings, attendance 1,550.

**SCOTLAND.**—Falkirk, May 13 to 16; 3 meetings, attendance 2,000.

**TOTALS.**—May 13 to 16; 13 meetings, attendance 4,990; average 384.

All communications to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton, Chapel, Stockport.

#### LONDON DISTRICT UNITARIAN SOCIETY.

THE first council meeting under the new rules was held on Wednesday, May 19, at Essex Hall, and representatives from nearly all the represented churches were present.

After electing a committee the meeting proceeded to consider the work of the Society. The secretary, treasurer, and missionary minister explained the work actually in hand at the present time.

An animated discussion took place upon the possibility of grouping two or more congregations under one minister, and the practical advantages of stronger congregations taking weaker neighbours under their care. Various opinions were expressed and interesting speeches were contributed by Rev. W. Copeland Bowie, Rev. W. W. C. Pope, and Messrs. Jeans and Storr—particular allusion being made to the experiment in this direction made by Stratford and Forest Gate, and to the assistance which Lewisham is rendering to Deptford. Both the Lewisham representatives emphasised the fact that in such arrangements the stronger church stood to gain quite as much as the weaker.

A resolution was passed asking the committee to consider whether there were other churches in London which might be linked up in a similar manner.

**UNITED SERVICE OF LONDON CHURCHES.**—Rev. J. Arthur Pearson suggested that in the early autumn a service, in which all the London churches should be asked to join, should be held. Such a service would be helpful to all engaged in more or less isolated work in London, and would give a feeling of brotherhood and strength which could not but be helpful, especially

coming at the commencement of the winter work. It might be held in some central meeting place which would be easily accessible from all parts. Mr. Pearson further suggested that the churches might consent to close for the occasion.

The idea was heartily approved, and referred to the committee to carry out if possible.

**JOINT CONGREGATIONAL MEETINGS.**—It was suggested that closer co-operation and intercourse between neighbouring congregations would be a very good thing, and helpful to all concerned. No definite resolution was passed, but there was a strong feeling that the churches whose geographical position rendered it possible would do well to come to some definite arrangement of this kind between themselves, and that the matter should be brought to their notice.

**EXCHANGE OF PULPITS.**—It was agreed to ask the Ministers' Meeting whether a general exchange of pulpits such as was arranged some little time ago would be again possible, and if it were found to be so, the Society would be willing, as it did then, to defray all cost of travelling expenses for those concerned.

Attention was then drawn to the possibility of a freer use of the press and of our denominational literature. The matter was referred to the committee, with the suggestion that it might be possible to appoint someone to keep a watch on this particular branch of work, with a view to seeing that full use was made of such occasions as might arise.

#### THE REV. MARY A. SAFFORD.

THERE was a large congregation at the Free Christian Church, Clarence-road, Kentish Town, on Sunday morning, when the preacher was the Rev. Mary A. Safford, of Des Moines, Iowa. The first part of the service was conducted by the Rev. F. Hankinson, minister of the church. Miss Safford has been for nearly thirty years in the Unitarian ministry in America, and since 1899 at Des Moines. Her sermon on Sunday morning was based upon Acts xxvi. 19, "Not disobedient unto the heavenly vision," a theme illustrated by the life of St Paul himself, and afterwards of Luther and Columbus. Monday's *Daily Chronicle* devoted three-quarters of a column on the front page to the service and the preacher, in fine journalistic style. Enthusiasts must get the paper and read it all. Here are one or two extracts:—

"A sounding board was above the sculptured pulpit, and on each side the springing arches of the church with their floriated pediments. It might have been the corner of an English cathedral, and here was a figure not familiar in a framework of Gothic architecture—the figure of a woman who raised her hand for silence and prayer. Yet there was nothing disconcertingly feminine in the appearance of the Rev. Mary Safford. She wore a black stuff gown, with black sleeves, open at the neck and revealing a high collar and a shirt front of soft white cloth. She had a pleasant, serious face, square in the lines of cheek and chin, with well-marked eyebrows, a well-modelled nose, and firm mouth. It was a strong thoughtful face,

yet without hardness, and with an expression of sweetness when the lips smiled a little, and the grey eyes looked down upon the people through gold-rimmed glasses."

The effect upon the reporter was of something "curiously like a lawyer. . . . addressing a jury in a trial of life and death," and in a quiet, thoughtful, serious persuasive way trying to convince them that they must give a verdict for life rather than for death.

"Her hands were interesting—delicate, womanly hands, rather beautiful to watch when she raised them up, or when they rested lightly on the pulpit edge. She was like Portia pleading when her arm was stretched right out for a moment now and then, with the black stuff gown falling away from the wrists, or when she lifted the shoulder straps of the gown. Yet suddenly, and by one of those strange freaks which come into the brain of a man, another idea struck one with strange force. No; the Rev. Mary Safford was not so much like a lawyer. She was like, oh, curiously like—Mrs. Wiggs, of the Cabbage Patch! There was the same intonation of voice, the slightly nasal, long-drawn vowel sounds of Western America, yet melodious and rather haunting. Here were the shrewd, wise, half sad, half merry eyes of that dear good soul, Mrs. Wiggs. Here was the popular Mrs. Wiggs's outlook upon life, her sane, practical womanly philosophy, put, of course, into more flowing and cultured phrases, explained with quotations from the poets, but still very like the religion of homely sentiment and undogmatic faith which made Mrs. Wiggs the angel of the Cabbage Patch."

To this description we are glad to be able to add some passages from an account of Miss Safford and the scene of her ministry which we have received from the Rev. Gertrud von Petzold, who is occupying the Des Moines pulpit during Miss Safford's year of absence.

"There are," says Miss von Petzold, "about a dozen women ministers in the States who are in charge of Unitarian churches. One or two of them have pulpits in the East, but the majority are in the West. Amongst these Mary Safford is certainly the most prominent and the one who has been longest in the work. She got her training at the State University of Iowa City (not a theological training, it seems), and proceeded to preach for something like two years all on her own account until the Unitarian Association of Iowa invited her to be ordained as a regular minister. At the same time she was offered a pulpit in the little town of Humboldt, where she remained for five years, attracting the best people in the town to her little church.

"When Miss Safford left Humboldt, her place was taken by another woman minister, Miss Murdoch. She herself had received a call to a larger town, Sioux City, where there existed as yet no Unitarian Church, but a promising group of thinking people. Under her able leadership the society built a commodious church. The congregation increased steadily, and at the present day Sioux City Church is regarded as one of the leading Unitarian churches in Iowa. After a fourteen years' ministry at Sioux City, Miss Safford



received a call to Des Moines, where she has done strenuous work for the last ten years, until a breakdown in health obliged her to seek a complete change and rest in Europe. The present handsome church was built on her initiative, and at considerable pecuniary sacrifice on her part. The congregation does not count more than 200 members, but they are amongst the most cultured of the City. Des Moines is not usually considered a handsome town, but it compares favourably with an English town like Leicester. There are some quite magnificent buildings, such as the State House, the Court House, the Public Library, &c. The river, which crosses the town in various parts, is spanned by more or less imposing bridges, and presents some beautiful views, especially on the outskirts. Considering the fifty years that Des Moines has been in existence, it has done marvellously. True, it covers an enormous area—it is among the seven largest towns of the States as far as area goes—but this is certainly not a disadvantage from the hygienic point of view, though it is in other ways.

"The residential part of the town is distinctly handsome. Pleasant houses, mostly of wood, painted in light colours, with spacious verandahs, and little front gardens without fences, line wide streets or avenues planted with trees. The houses—even the less ambitious ones—stand by themselves on quite considerable plots of ground. At present—the middle of April—the trees are just beginning to bud, but they are slow over it, being evidently afraid of the dry eastern winds. Occasionally in the winter terrible winds, blizzards pure and simple, sweep over this pleasant city; but they are bearable to him who knows that a comfortable warmth, proceeding from a mighty furnace in the cellar, is awaiting him in his cheery home. The luxurious possess English fireplaces in addition! Certainly the woman minister of the West must not be afraid of wind and weather. Miss Safford has faced many a blizzard on her Sunday rides across country. For she has never contented herself with her own church work merely, but has done much missionary work in the State of Iowa. She is generally regarded as one of the most successful women ministers of the West."

#### HOSPITALITY IN WHIT-WEEK.

SIR,—Already a hundred ministers have intimated their intention of being present at the Anniversary meetings of the British and Foreign Unitarian Association in Whit-week, and a considerable number have asked for hospitality. It would be a great help if I could obtain additional offers of hospitality from members of our Churches living in and near London.

The ministers will probably arrive in London on Tuesday, June 1, and will depart for home on Friday, June 4. They will generally be out all day long, and will require very little hospitality beyond bed and breakfast.

If this note should catch the eye of any of your readers who could take a minister, or a minister and his wife, I shall be glad if they will communicate with me at Essex Hall. W. COPELAND BOWIE.

May 19, 1909.

#### UNITARIAN MINISTERS' MEETING.

SIR,—Will you kindly allow me, through the medium of your paper, to announce to my brother ministers in various parts of the country, who may be coming to London for the Whit-week meetings, that the usual ministers' meeting will be held in the Council Room, Essex Hall, on the Thursday afternoon, at 4 o'clock, and that an address will be given by the Rev. Franklin C. Southworth, M.A., president of the Meadville Theological School, U.S.A., on "The Liberal Minister and his Present Opportunity."

CHARLES ROPER,

Chairman of the London Ministers' Meeting.

#### BRITISH LEAGUE OF UNITARIAN WOMEN.

SIR,—May we call special attention through your paper to the first annual meeting of the League, which will be held on Wednesday, June 2, at Essex Hall at 4.30 p.m., when the chair will be taken by Lady Talbot of Manchester. The year's report and financial statement will be presented, and the officers and committee elected for the ensuing year; various speakers will take part, including the Rev. Mary Safford (Des Moines, U.S.A.), Mrs. Reed (Swansea), Mrs. Roberts (Liverpool), and Miss Margaret Mitchell (Tottenham).

Tea will be served at 4 p.m. at the close of the Postal Mission meeting, when all friends will be welcome, and it is earnestly hoped they will stay for the meeting which will finish at 6 p.m.

HELEN BROOKE HERFORD.

VIOLET PRESTON.

#### NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Ashton-under-Lyne.**—Special services on behalf of the funds were held last Sunday at Richmond Hill Church, when three sermons were preached by Mrs. Bell, of Harrogate, a member of the Society of Friends. The morning subject was "The Vision Splendid"; afternoon, "Spiritual Vision"; evening, "The Mystery of Pain and Evil."

**Belper.**—After due notice in the chapel calendar a meeting of members of the congregation and friends was held on April 28 to hear and discuss reports of the recent National Conference. The attendance was fairly representative of the families attending the chapel. The minister, Rev. A. Leslie Smith, explained the constitution of the Conference, and described the proceedings at Bolton. He pointed out the chief questions which had been raised there and which awaited the earnest consideration of the members of the churches. He spoke also of the broad outlook, the religious tone, and the high speaking power which marked the conference as a whole. The Rev. J. Kertain Smith also gave some of his impressions, referring specially to the advantages of personal intercourse. Mrs. Leslie Smith spoke of the part taken by women in the discussions. A few remarks from the secretary, Mr. William Jones, and an informal talk concluded a pleasant well-spent evening. The Sunday-school anniversary services were held on May 9. The Rev. A. Leslie Smith preached, and there were large congregations.

**Denton.**—The thirtieth anniversary of the opening of the Wilton-street Chapel was held on

Sunday last, when special services were conducted by the Rev. M. R. Scott, of Southport. Old scholars and sympathising friends had been specially invited, and there were excellent congregations at each of the three services. In the afternoon chairs had to be brought in, and in the evening the building was packed in every part. The morning sermon was especially addressed to the scholars on "How to grow big," and was listened to with rapt attention. The afternoon subject was "Fire in the Church," and in the evening "A more heroic Christianity." The collections were much larger than usual, amounting to £14 14s. The result of the recent bazaar has been most encouraging, the total receipts were £711 9s. 7d., expenses £25 5s. 4d., net proceeds £686 4s. 3d. All friends who have contributed towards this most satisfactory result are cordially thanked.

**Gateshead.**—The anniversary services were held in Unity Church on Sunday, May 16, conducted by the minister, the Rev. William Wilson, whose subjects were, in the morning, "The One Holy Catholic Church of All Souls," and in the evening, "Every Land a Palestine." A large congregation assembled for the morning service, and that of the evening completely filled the building, which is seated for 130 persons. Special music was efficiently rendered by the choir. On the following evening the annual tea was held in the adjacent church hall of the United Methodist Church, kindly granted for the occasion, when a large company availed themselves of the opportunity of taking tea together. A public meeting was subsequently held in Unity Church, which was again packed by an enthusiastic audience. The chair was taken by Mr. Charles Carter, and inspiring addresses were delivered by the Revs. Thomas Rook (Congregationalist, Sunderland), S. S. Brettell (Darlington), Alfred Hall (Newcastle-on-Tyne), and W. Wilson, also Alderman Sir Joseph Baxter Ellis, J.P., Newcastle-on-Tyne. Mr. J. Duncan Donald, in an eloquent speech, welcomed the visitors, and thanked the preacher for the sermons of the preceding day. Great heartiness characterised the whole of the proceedings, and the church enters upon its tenth year with great heart and hope.

**Godalming.**—The members and friends of the Meadow String Band recently spent a very pleasant evening together, the occasion being a presentation of an illuminated address to Mr. Arthur Woods, who, until incapacitated by illness, had been the director of the band. There was a large attendance, and the Rev. Hubert Clarke, who presided and made the presentation, spoke very warmly of what they owed to Mr. Woods, and of the great benefit such training in the best music had been to the young people. The address contained the autographs of 21 past and present members of the band, "written with kindest recollections of Mr. Arthur Woods, in grateful appreciation of his unvarying patience and courtesy, and of the guidance and instruction to which the band owes so much of its progress and proficiency." Mr. Woods gratefully acknowledged the presentation, but added that he felt that Mr. Clarke deserved their thanks more than he did.

**Hinckley.**—The Sunday-school anniversary sermons were preached at the Great Meeting by the Rev. Alexander Gordon, of Manchester, to very full and appreciative congregations. At night the chapel was crowded. The school children, under the training of Mr. A. W. Jennings, their superintendent, sang admirably. One of their hymns, "Come, sing with me," was newly written for them by Mr. Tarrant. There were good collections.

**Hull.**—The Sunday-school anniversary was celebrated at Park street Church on Sunday, May 16, by a series of successful services in the morning, afternoon, and evening. The preacher was the Rev. J. J. Wright, of Chowbent, and worthily did he maintain his reputation as one of the most earnest and delightful advocates of the Sunday-school. He interested the scholars and cheered and invigorated the teachers. Special hymns and the anthem "The Eternal Song" were well sung by the children. On Tuesday, May 11, a joint demonstration arranged by the Salem Congregational Chapel and the Hull Progressive League was held at the Artillery Barracks, when the Rev. R. J. Campbell was the principal speaker. He was supported by the Rev. W. Whitaker, and the Park-street choir assisted with the singing.

**London: Brixton.**—It is many a long day



since there has been drawn together such an evening congregation as assembled at Effra-road last Sunday to listen to Dr. Cressey's address on "The Particular Effects of Worry and Anxiety, Fear, Faith, Self-control, and Happiness on Life and Health." This was the third in a series of four discourses announced for the present month under the general heading "The Influence of the Mind on the Body in Health and Disease." Dr. Cressey has made a special study of the claims and results of different schools of mental healing, and he is the author of a monograph on "Soul-Power." The series began on the first Sunday in the month with a very racy and interesting lecture on facts in medicine and experience which prove the healing and healthful power of mind, incidentally dealing with the distinction between mental health and Christian Science. On the following Sunday the subject was "The Power of Suggestion and Self-help." The concluding address will be on "The Miracles of Jesus, and the Therapeutic and Religious Value of Spiritual Health." Each evening special music, vocal and instrumental, has been arranged, and has added greatly to the brightness and interest of these very successful services.

**London: Hackney.**—An interesting course of Thursday evening lectures has just been delivered at the New Gravel Pit Church on "The Church and Social Questions," the lecturers being the Revs. Henry Gow, J. Arthur Pearson, and W. G. Tarrant. The lectures were organised by the London District Unitarian Society and the Church Committee, and were fairly well attended. A number of strangers was present, and after each lecture an interesting discussion followed. The chair was taken by Rev. Henry Rawlings, and the organist and choir added to the pleasure of the meetings by providing an organ voluntary and leading the singing of a hymn with which each meeting was closed. Mr. Gow's subject was "Unitarianism and the Modernist Movement," the ideals and beliefs of leading exponents of Modernism, such as Father Tyrrell and Rev. R. J. Campbell being compared with those commonly held by Unitarians. The lecturer recognised the common ground in frank acceptance of the result of modern science and Biblical criticism, but in the course of a reference to Mr. Campbell's views on the question of sin, as expressed in the phrase "a mistaken quest for good," he said there was a real danger in not recognising that men often deliberately and wilfully chose the worse of two actions, and whatever responsibility society might have collectively for evil and suffering, the individual responsibility must never be evaded or forgotten. Mr. Pearson's subject was "Unitarianism and the Individual." He explained the Unitarian attitude with regard to the right and duty of private judgment on religious matters, and said that as distinguished from other churches the Unitarian encouraged individuality of thought and independence by refusing to make uniformity of belief and opinion a test of religious fellowship. Mr. Tarrant's subject was "Unitarianism and the Problem of Poverty." He strongly urged the importance of the questions involved, and commented upon the interest which was properly being taken in the Reports on the Poor Law. With regard to the extent of the problem, he pointed to the fact that a million persons in this country were wholly dependent upon the State for their means of support, and that about one in three of the whole population lived on the verge of pauperism. The evil was admittedly due to a variety of causes, but these causes were capable of being classified, and the most fruitful causes of poverty were by no means the most difficult of prevention. Individual and collective effort could do much to stop the drift into pauperism due to intemperance, want of thrift, and diseases produced by vice or ignorance. At the close of Mr. Tarrant's address a most cordial vote of thanks was passed to him and the other lecturers. Full reports of the lectures appeared in the local paper.

**London: Lewisham.**—The twelfth anniversary of the founding of the Lewisham congregation and the settlement of the present minister was celebrated on Sunday, May 9, and Thursday, the 13th. On the Sunday, President Southworth, of Meadville, preached both morning and evening to congregations of "good listeners." The customary public

meeting was held on Thursday, when Mr. Alfred Wilson presided, and the principal speakers were the Rev. J. Arthur Pearson, Mr. Ronald Bartram, Mr. W. Blake Odgers, jun., Mr. Mortimer Montgomery, and Mr. H. G. Chancellor. All spoke well on the same subject, viz., Unitarianism—a gospel for the people. Over a cup of coffee, from 7.30 to 8 o'clock, Lewisham and North London shook hands and became well acquainted with each other. The mission work which the Lewisham congregation is doing at Deptford promises to grow apace. From their own ranks the members have supplied a strong band of workers—both teachers and preachers. In the mission the Sunday-school is the best asset. There was a children's flower service in the afternoon, when, as in former years, contingents of children and teachers attended from the Peckham and Deptford schools. Ten minute addresses were given by Mr. Bartlett and Mr. P. O. Jones, and, at the close, the Rev. W. W. Chynoweth Pope questioned the children on what they had heard. Tea was provided for the visitors.

**London: Peckham.**—On Saturday last a sale of work, in aid of the funds of the Avondale-road Church, was opened by Mrs. Sydney Martineau, in the presence of a numerous gathering in the schoolroom. Mr. John Harrison presided. In declaring the sale open, Mrs. Martineau remarked that she did not share the sentiments of some people with regard to bazaars and sales of work. She liked them, inasmuch as they were calculated to bring people together and helped them to understand each other better. She hoped that the sale would be a great success, both financially and in other ways. A cordial vote of thanks to Mrs. Martineau was moved by Miss Duvergier, and seconded by Mrs. Shapley (hon. secretary of the Ladies' Working Party), and Mr. Harrison was also thanked, on the motion of Mr. W. J. Cooley (church secretary), seconded by Mr. W. G. Shapley (superintendent of the Sunday-school), and supported by Revs. J. Arthur Pearson and Jesse Hipperson. It was announced on behalf of the sale treasurer (Mrs. Delta Evans) that donations to the sale fund had amounted to over £22 (including £1 10s. 9d. proceeds of an entertainment recently given in the school-room by the young people), with further promises. A donation of £5 from Sir John Brunner was also received. The sale, which was in every way a splendid success, realised £40 4s. 9d., so that, with the donations, the church coffers will be enriched by something like £68, after deducting printing and other incidental expenses. A concert in aid of the church funds is to be given in the schoolroom on Tuesday, May 25.

**Manchester: Longsight.**—The forty-second anniversary of the Free Christian Church took place on Sunday, May 9, when the Rev. G. C. Sharpe, minister of the church, preached to good congregations morning and evening. In the afternoon a musical service was given by the choir, including excerpts from Handel, Mendelssohn, Gounod, and Sullivan. There is every reason for believing that the opportunity afforded to the many visitors who were present at the services of hearing the newly-appointed minister will prove to have been a decided advantage, and be the means of creating a still wider interest in the life and influence of the church. The general increase at the ordinary services is most encouraging.

**Mottram.**—On Sunday, May 9, the Sunday-school anniversary services were held, afternoon

and evening; preacher, the Rev. H. Dawtrey, of Higher Broughton, Manchester, whose sermons were much appreciated. The attendances, including about 300 at evening service, were not so large as is usual on this occasion, and the collections a little under £17, about £3 10s. less than last year, possibly owing to the long period of bad trade. Two interesting presentations have been made recently, viz., a bookshelf-desk to Mr. James Sidebottom, one of the Sunday-school teachers, and for some years Sunday-school secretary, on Sunday, April 18; and an Austrian clock to Mr. Fred. Roberts, a Sunday-school worker and savings bank secretary, on Sunday last, in token of good wishes, in each case on the occasion of marriage.

**Portsmouth: High-street (Resignation).**—The Rev. J. Burton, M.A., preached his farewell sermon as minister of the High-street Chapel on Sunday evening, May 16. On the previous Sunday evening, at a special meeting of the congregation, a resolution was unanimously passed regretting Mr. Burton's decision to withdraw from the ministry of the chapel, thanking him for his services during the past two years, and invoking the Divine blessing upon the remainder of his earthly life.

**Scarborough.**—A social meeting was held on Monday last, at the suggestion of the Rev. J. Wain, in order that he and Mrs. Wain might have a better opportunity of becoming acquainted with the members of the congregation than a more formal meeting affords. A short musical programme had been arranged by the choir, and a humorous reading from "A Window in Thrums" was given by the Rev. W. Rodger Smyth. Brief addresses were delivered by the Rev. Joseph Wain, by Mr. G. H. Harling on behalf of the congregation, and Mr. T. B. Kettle, representing the Sunday-school and the Bible Class. During the evening the presentation of a Queen Anne tea service was made to the organist, Mrs. Tate, who has recently married, as a mark of appreciation of her services as organist and accompanist.

**Southport.**—A meeting of the Southport branch of the British League of Unitarian Women was held at Portland-street school-room on Saturday evening, May 15. Mrs. Stevenson presided, and welcomed the large number of friends from Liverpool and district, and after refreshments had been served, Miss Kate Ryley read a most instructive paper on "Education," which was followed by a very able discussion. A paper by Mrs. Holland on "Boarding out of Workhouse Children" was read by Mrs. Thew; a very interesting and animated discussion followed. The members present were unanimous in approving the system and the good results which are being attained. Votes of thanks were passed to the readers of the papers. Mrs. Melley moved and Mrs. Odgers seconded a cordial vote of thanks to the Southport branch of the League for the sociable and pleasant evening spent.

**Warwick (Resignation).**—At a meeting of the subscribers held at the High-street Chapel, a resolution was passed unanimously expressing regret at the resignation of the Rev. A. M. Holden, and also wishing him and his family happiness and success in his new sphere of work at Kirkstead, Lincolnshire, where he succeeds his late father.

#### BIRTH.

**HOLDEN.**—On May 18, at West Wickham, Kent, the wife of the Rev. Alfred Outhbert Holden, M.A., of a son.

#### MARRIAGE.

**THEW—WHITWORTH.**—On May 19, at the Congregational Church, Bowden Downs, by Rev. John Holden, M.A., assisted by the Rev. C. C. Coe, of Bournemouth, Henry Arthur (Robin), only son of Arthur Sherwood and Eliza Milnes Thew, of Southport, and grandson of the late Charles Morton, of Wakefield, to Cecily Marguerite, second daughter of the late John and Marian Whitworth, of Bowden and U.S.A.

#### DEATH.

**BURGESS.**—On May 14, Emily Mary, third daughter of the late S. C. Burgess, of Crawley.

**DELICIOUS COFFEE.**

**RED**

**WHITE**

**& BLUE**

**For Breakfast & after Dinner.**



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 23.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN, M.A.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Mr. H. G. CHANCELLOR.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. MARY A. SAFFORD.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Highgate-hill, Unitarian Christian Church, 11, Rev. J. ARTHUR PEARSON; 3, Mr. S. PENWARDEN; 7, Rev. F. HANKINSON.  
 Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. R. K. DAVIS, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. A. PEARSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPP.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Rev. A. A. CHARLESWORTH; 6.30, Mr. STANLEY HERBERT.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. W. WOODING, B.A.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. R. W. PETTINGER; 6.30, Mr. R. W. KITTLE, LL.B.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.  
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. E. W. LUMMIS, M.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHELTENHAM, Bayshill Unitarian Church, Royal W-ll Place, 11 and 7, Rev. J. FISHER JONES.

Established  50 Years.

**Callard & Bowser's  
Butter-Scotch**

"Really  
Wholesome Confectionery"  
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.  
In paper packets and tin boxes—various sizes.

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CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. G. H. VANCE, B.D.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. WALTER REYNOLDS, B.A.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Cllet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. C. J. STREET, M.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.



## Dalli Punch &amp; Judy Show

JUDY HAPPY.

Such a tale could not be read  
 In any book of "Mudie's"  
 As the dreadful life they led  
 At the home of Punch & Judy's.  
 On washing day 'twas "whack, whack, whack,"  
 With old Punch's stick on Judy's back.  
 The reason why all this occurred  
 To buy a "Dalli" he demurred.  
 At last he brought one, and Judy's face  
 Brightened like "Dalli" Fuel,  
 Punch's stick was put away, and he ceased to  
 beat his jewel.  
 Oh, how Judy guards her treasure,  
 For ironing now becomes a pleasure  
 Nothing now at home goes wrong  
 And the end of Judy's song  
 Is always: dear old "Dalli."

Price of Dalli 6/-; Dalli Fuel 1/6 per box of 128 blocks. To be obtained of all ironmongers and domestic stores.

Beware of worthless imitations.

Pendleton Unitarian Free Church,  
SALFORD, MANCHESTER.

This Church was built 36 years ago. It began with a mortgage debt and without Sunday School buildings.

The debt of £1,000 has been paid off and School buildings, with Lecture-room and Class-rooms, have been erected.

For redemption and building purposes £3,300 has been raised by Congregational efforts and the assistance of friends and denominational funds.

The Church and School buildings now require repair and decoration, the Organ needs overhauling, an electric light installation is necessary, besides which a small Bank overdraft must be paid off. Altogether the sum of £800 is required.

The Congregation is contributing £261, and arrangements are in hand for a Bazaar in the coming Autumn.

Additional help to the extent of £400 is earnestly desired. Towards this amount the following sums have been promised or paid by friends in all parts of the country:—

	£	s.	d.
B. and F. Unitarian Association	30	0	0
Mr. John Harwood	20	0	0
Mr. Henry Ermen	10	0	0
Mrs. Ashton	5	0	0
Mrs. Rawson	5	0	0
Mrs. E. Holt	5	0	0
Anon., per Rev. R. N. Cross	5	0	0
Mr. T. B. Bowring	5	0	0
Mr. J. F. L. Brunner	5	0	0
Mr. Percy H. Leigh	5	0	0
Mr. Charles Weiss	5	0	0
Mr. George Woolley	5	0	0
Mr. John Harrison	3	3	0
Miss A. C. Herford	3	0	0
Mrs. Mary M. Todd	3	0	0
Mrs. E. G...	3	0	0
Mr. W. Haslam	3	0	0
Mrs. H. Buckton	2	2	0
Miss L. S. Leigh	2	2	0
Mr. John Dendy	2	2	0
Mr. A. Hailwood	2	2	0
Principal Carpenter	2	2	0
Mr. John R. G. Grundy	2	2	0
Mr. Franklin Winsor	2	2	0
Mrs. W. R. Heywood	2	0	0
Mrs. O. Robinson	2	0	0
Mrs. Sarah Warren	2	0	0
Mr. Percy Winsor	2	0	0
Mr. J. Kerfoot	1	1	0
Mr. J. Lunn	1	1	0
Mrs. H. Turner	1	1	0
Lieut.-Col. Trevelyan	1	1	0
Mr. E. Walker	1	1	0
Rev. H. E. Dowson	1	0	0
Mr. D. K. Ramsden	1	0	0
Mr. E. M. Taylor	1	0	0
Mr. Frank Hull	0	10	0
Mr. Thos. F. Ward	0	10	0
Mr. James Brierley	0	5	0
Mr. Horne	0	2	6

Will friends kindly help? Donations will be gladly received by Rev. R. NICOL CROSS, M.A., 55, Moorfield-road, Pendleton; or the Hon. Treasurer, Mr. J. WIGLEY, 7, Halton Bank, Eccles Old-road, Pendleton, Manchester.

## EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,

LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

**TABLECLOTHS!**—Genuine Snowy Irish Linen Damask, Shamrock-spray designs, Rose-shamrock centres; borders to match; 63 inches square, 2/11. Postage 3d. Bunch of patterns free.—Write, HUTTON'S, 5, Larne, Ireland.

## MOSELEY UNITARIAN CHURCH, BIRMINGHAM

Preliminary Notice.

## A BAZAAR

in aid of the Church Building Fund will be held in NOVEMBER.

Goods or donations will be thankfully received by Mrs. TITERTON, Greenhill-road, Moseley; or by the Bazaar Secretary, Mr. LEWIS LLOYD, Church-road, Moseley.



# NOZON MEDICATED AIR INJECTOR.

As supplied to Royalty.

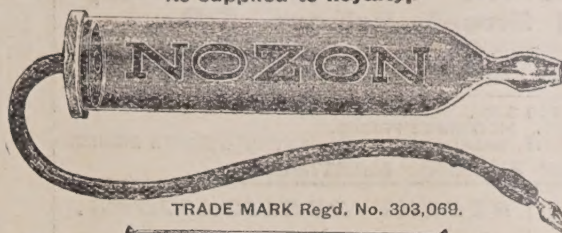
5/-

10 DAYS'  
OFFER

FOR

2/6

Fig. 1.



Nose Piece.

5/-

10 DAYS'  
OFFER

FOR

2/6

TRADE MARK Regd. No. 303,069.



Fig. 2.—Medicinal Tube.

HAVE YOU CATARRH IN ANY FORM?  
ARE YOU A SUFFERER FROM ASTHMA?  
ARE YOU AT TIMES PARTIALLY DEAF?

If so,  
Try this  
Remedy.

DO YOU HAVE NOISES IN THE EARS?  
DO YOU EVER HAVE HAY FEVER?  
ARE YOU SUBJECT TO COLDS?

The Nozon Medicated Air Injector when charged with the Medicinal Tube, we unhesitatingly say, will cure you. The treatment is a common-sense one that can be applied by anyone personally, and is free from all possible danger. No liquid, powder, spray, or douche is used, but Air, that has passed through a tube impregnated with Medicaments of great remedial value. The air is forced throughout the entire respiratory tract, reaching and medicating all the remote cavities and tubes. Its curative influences are exerted not only on the mucous membrane, but incidentally on the entire system, purifying the blood, improving the circulation, and materially aiding digestion.



The superior advantages (apart from the low price charged) over those highly expensive ones that have the somewhat dangerous cold air bulb attachment, is manifest, either from the medical or logical point of view. Your own warm breath in passing through our medicated tube becomes absolutely disinfected and purified, and is therefore in no way injurious to the respiratory organs of the body, but most beneficial and efficacious.

The Injector is Free from the dangers attending many Remedies, as the medicines employed are selected with a view of subduing the inflammation and removing the cause of the disease, and are guaranteed to contain no opiates in any form.

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## LONDON DOMESTIC MISSION SOCIETY.

AT THE ANNUAL MEETING, held on Friday, May 14, at University Hall, Gordon Square, Mr. P. M. Martineau in the Chair, the following resolutions were passed:—

Moved by the Chairman, seconded by the Rev. J. Page Hopps: "That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

Moved by Mr. Philip Roscoe, seconded by the Rev. J. A. Pearson: "That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries."

Moved by Miss A. Leigh Browne, seconded by Miss Louisa Jones: "That the best thanks of the meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1909-10:—Hon. Treasurer and Chairman, Mr. Philip Roscoe, Mrs. Enfield, Mrs. Eveleigh, Miss A. Sharpe, Miss Holland, Mr. H. Chatfield Clarke, Rev. F. H. Jones, Mr. I. S. Lister, Mr. Charles Martineau, Mr. W. F. Pritchard, Mr. Usher, Mr. Withall and Rev. E. Daplyn. Auditors, Mr. H. J. Eveleigh and Mr. F. le B. Lawford. Hon. Sec., Rev. Henry Gow."

Moved by the Rev. F. H. Jones, seconded by the Rev. R. P. Farley: "That the best thanks of the meeting be given to the Rev. H. Cubbon, Warden of Mansfield House, for his address."

Moved by the Rev. H. Gow: "That the best thanks of the meeting be given to Mr. P. M. Martineau for his conduct in the chair, and to Dr. Williams' Trustees for lending the room."

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